

THE
Dean of *Chichester's*
CONDUCT
CONSIDERED,

In His *REMARKS* upon the Lord
Bishop of *BANGOR's* *Treat-*
ment of the *CLERGY* and
CONVOCAATION:

His *Vindication* of the *Corporation*
and *Test ACTS*:

And, *The Condition and Example* of our *Blessed*
LORD Vindicated.

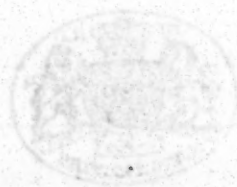
By *A. A. SYKES*, M. A. Rector of
Dry Drayton near *Cambridge*.

To vilify a Man, is a base unworthy Design, the poor
Artifice of a little Mind, courting Reputation by
whispering the supposed Faults of Others, or venting
an impotent Desire of Revenge in Calumny and
Forgery.

Remarks upon the B. of Bangor's Treatment, &c. p. 15.

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T H E
Dean of *Chichester's*
CONDUCT, &c.



W H E N Men of Figure and Reputation in the World engage in Controversies, every body is apt to conclude, that let the Truth of the Case lie on which Side it will, each Party will act with *Honour* and *Honesty*, will *fairly cite* what he opposes, will bring the best of Arguments against it, and will endeavour so to express himself, as to make even an Adversary not mistake his Meaning. 'Tis but common Justice to the *Credit* of any Gentleman, to be thus far prepossessed in his Favour; not *easily* to give into *Calumnies*, let them be charged on which Side they will; but in such Cases especially to read with *Caution*, to examin with *Care*, and to judge Only as *Evidence* appears.

When First the Dean of *Chichester* came into this Controversy, I own I was pleas'd, because I thought that his Abilities wou'd quickly remove those *Erroneous* Notions (if they be *Erroneous*), that I had espoused. But by I know not what strange Turn, the Merits of the Cause have been dropt; *Another* Controversy, and *Another* have been started; and what began in an Examination of the *True Nature* of the *Kingdom of Christ*, (a Subject the most important of any in the World to Christians), is dwindled into a *Vindication of the Corporation and Test Acts*; into *Personal Calumnies*, and *Reproaches*; into such *Invectives* as no Man I dare say could have conceiv'd, when Dr *Snape* and Dr *Sherlock* first came in.

That the World may judge of this surprizing Conduct in the Dean of *Chichester*, who persists in it that he *returns* Arguments for *Invectives*, Reasons for *Reproaches*, χρυσία χαλκείων [i. e. Gold for Brass;] (See *Condition and Example*, &c. p. 50,) I think it but Justice to the World to lay before them His *Method of quoting* his Adversary, and the Arts he has used to defame the Lord B. of *Bangor*.

The First thing the Dean of *Chichester* published to the World on Occasion of this Controversy was, *Remarks upon the Lord Bishop of Bangor's Treatment of the Clergy and Convocation*. By a Gentleman, 'tis said in the Title Page: But the Dean has been so often challenged both in *publick* and *private* with being its Author, and he has never yet *denied* it to be his own, and it has such *internal Marks*, that I think I do him no Injustice in laying it at his Door.

The very *First* Passage this *Worthy Person* has occasion to cite from the Bishop of *Bangor*, is p. 5. out of p. 41. of his Lordship's Letter to Dr. *Snape*. The Words are these, " *I have this Satisfaction, that YOU*
 " *come YOUR self into this whole Condemnation; and*
 " *not only YOU, but indeed All and every Man of the*
 " *Church of England; every Man of Those Themselves*
 " *who*

" who have treated me in the same unhandſome manner upon this Account." To know what manner, ſays the Gentleman, his Lordſhip means, we muſt have recourſe to the Words immediately preceding, " expoſe, vilify, uſe me as YOU pleaſe."

The GENTLEMAN (who profeſſes himſelf ſince ſo much concerned at the Charge of Calumny) is ſo well (I am ſatisfied) acquainted with the Conſtruction of Words, that he could not but know, that the Words, *expoſe, vilify, &c.* were addreſſed to Dr Snape, and only to Him: They are not capable of any other meaning, becauſe they are ſo much limited by thoſe Terms, *TOU*, and *TOUR OWN*, no leſs than five Times occurring in the Sentences, as quoted here. *TOU*, Dr Snape, may *expoſe, vilify and uſe me as YOU pleaſe, TOU TOUR* ſelf come into this Condemnation, &c. I appeal to any Man, if this is not as clear as Words can expreſs it; ſo clear, that no Adverſary who acted upon Principles of Honour could miſtake it.

What now is it that the GENTLEMAN infers from this Paſſage? or which way can the Reader conceive that the Convocation is injuriouſly treated here? Why truly, it cannot be diſputed, he thinks, that this Complaint, " Expoſe, vilify, uſe me as you pleaſe," relates to the Lower-Houſe of Convocation; And then His Lordſhip's Charge is, That They have expoſed him, vilified him, and uſed him as they pleaſe, i. e. in an Arbitrary manner, without any Regard to the Juſtice or Merit of his Cauſe, p. 5.

His Lordſhip complains with a great deal of Juſtice, that others had treated him in the ſame unhandſome manner that Dr Snape had. The People in Town and Country heard too often from the Pulpits, (what ought never to proceed from them), Hard Names, and Perſons pointed at with bitter Reflexions; And the Preſs ſwarm'd with virulent Libels, and ſuch wicked Defamation, as few I believe wou'd have ſo readily

readily forgiven, and so easily have put up, as his Lordship has. Because his Lordship complains of *this unhandſome Uſage, of personal Affronts, and personal Indignities* offered to him; this Gentleman infers, that the *Lower-Houſe of Convocation* is meant, which he ſhows did *not expoſe, did not vilifie, did not Uſe him* in an Arbitrary manner.

This is the very Firſt Paſſage the GENTLEMAN cited in this Controverſy; with what Ingenuity I leave the Reader to judge.

The Dean of *Chicheſter* has often pleaded for *the Liberty to write as he thinks fit*. But is this Conduct the Conduct of a Gentleman? Or is it not the groſſeſt and moſt wilful Miſrepresentation? Is this to be excuſed under the Name of *Weakneſs* or *Ignorance*? Or cou'd any Man plead this in his *own* behalf againſt the heaviest Charge, who is guilty of ſuch egregious Miſrepresentation purely to make the Man he himſelf is prejudiced againſt, *odious to the Convocation*?

The Second Citation from his Lordſhip is, *Remarks*, p. 6--7. The Biſhop's Words are, "SIR, it is not only perhaps ſo, but certainly ſo; and this ſo certainly, that all YOUR Zeal, and that of all TOUR Friends put together, and all YOUR Abilities likewiſe, cannot make the Sentence capable of any other Senſe." His Lordſhip goes on; "By the Help of Men, and voluminous Rules of Art, are the Words: Only YOUR Representation of my Deſign here, is not wholly juſt: For it was not deſigned to reflect upon Modern Books that recommend Fervency of Prayer, but to guard honeſt Chriſtians,"--&c.

A common Reader wou'd find himſelf at a Loſs not to underſtand the Biſhop's Meaning here; it requires a good deal of Skill and Dexterity to represent this as an *injurious Treatment* of the *Convocation*. However, this Worthy GENTLEMAN has been able to do it. Here is, *Friends*, in one Sentence; and there is,

is, *Representation*, in the next Sentence but one; nay the Word, *Representation*, is printed in a different Character; All which put together implies, it seems, a designed *Reflexion* upon the *Convocation*. The Words of our Author are, p 7. *Who these Friends are, I should not perhaps have found out, had not his Lordship given us a Key in the Words which follow, "Only your Representation — is not wholly just." Where the Word Representation being printed in Italick Characters, and not referring to any peculiar Use of the Word in the Doctor's Letter, can ONLY BE MEANT to point out the Friends, who have united their Endeavours to make his Lordship's Words appear to the World in a Sense of which they are not capable. This REFLEXION is somewhat the harder, because it stands applied in an Instance which the Convocation meddled not with expressly. I cannot but remark upon this,*

First, how surprizingly far-fetch'd this Argument is. Because the Word *Representation* occurs in the Bishop's Answer to Dr *Snape*, is printed in *Italick*, and does not refer to any peculiar Use of that Word in Dr *Snape's* Letter, Therefore it means the *Representation* of the Committee. 2. 'Tis in the Bishop's Letter, "YOUR *Representation*;" i. e. says this Worthy Person, not YOURS, not Dr *Snape's* to whom the Bishop writes, but the Committees to whom he does not write. 3. 'Tis "Your *Representation* of my Design," in his Lordship. The Words, of my Design, are left out, and supplied by a —; and then the Common-Name is turned into a Proper One; and Your, is turned into, Committee, or, Convocation; and then indeed it runs pretty smoothly, "Your *Representation* of my Design, Dr *Snape*, is not wholly Just," i. e. the *Representation* of the Convocation is not wholly Just. Was Ever an Instance of such a masterly Conduct before seen? Such a *Défi-ance* to all Words, and which, if applied to other Cases, will make the truest Penitent a most profligate

gate Villain; a Man at his Devotions talking nothing else but Treason, and, whilst he is Blessing or Praising God, he may thus be represented as invoking the Devil. 4. What shews this *Gentleman* not to be guided by that Spirit by which he ought, he acknowledges here, that the Bishop is speaking of a Point *which the Convocation meddled not with expressly*. If so, was it not sufficient Evidence here, that this Word had no relation to the Convocation, or to their Report? 5. Would the Dean of *Chichester* pardon me, shou'd I say that I cou'd make it appear from his own Words, that He himself has condemned the Representation of Convocation as *cruel and unjust*? He would not; he could not: and yet with less racking and misapplication of Words it might be done; he having used these Words, (no ways relating to the Convocation,) *My Representation — is very cruel and unjust, i. e. the Representation of the Committee of which I was a Member, is cruel and unjust.* (Condition and Example of Christ, p. 51.) If he wou'd take such scandalous Abuse of Words in good Part, and think Those justifiable that thus *pervert* a Writers Meaning, I will allow him then to call the Bishop's Words a **HARD REFLECTION**. This is but the *Second* Passage this **GENTLEMAN** has quoted.

The next Citations are, p. 8, 9. And after having very largely *ridiculed* his Lordship's Exposition of his Meaning about Prayer, and said as much as he thought fit by way of Banter and in a manner not so decent to a person of his Lordships Character and Station, He proceeds p. 11, and cites this Sentence, from p. 1. of the Bishop's Sermon. "*The Signification of a Word well known and understood by those who first made use of it, is very insensibly varied, by passing thro' many Mouths, and by being taken and given by Multitudes in common Discourse*" —.

This

This accurate Gentleman hence takes Occasion to bid his Reader take Notice, that the Abuse of Words here complained of, is such as affects Multitudes in common Discourse: and again in the same page he repeats his Lordships Word, *Multitudes*, right enough. But then in the Compass of the Three following Pages, *Multitudes* is never used; but Seven times at least, the *Multitude* is substituted in its room, which conveys a quite different Idea to the Reader from what the Word *Multitudes* doth. *Multitudes*, i. e. a great many People may use an Expression, and yet not the *Multitude* of our own Country, nor the *Multitude* of Italy or Spain, as 'tis intimated to be implied. A Word may be used by *Multitudes*, and yet be never used or very rarely by the *Multitude* of any Nation in the World. *Hypostasis*, *Circuminsession*, and ten thousand Scholastick Terms and Distinctions, are properly enough said to be used by *Multitudes*, and to pass thro' Many Mouths; yet Who ever said that these were used by The *Multitude* in any Country? Thus in his Lordship's Instance, *Prayer*, is used by *Multitudes*, i. e. by a great many People, to signify *Perturbation* and *Disorder of Soul*; and a great many People use the Term so in common Discourse; yet 'tis this Gentleman's Invention to make the Bishop say or intimate, that *Prayer*, in the Notion of the *Multitude*, signifies *Perturbation* and *Disorder of Soul*, p. 12. One would think this had been sufficient to have made the Meaning of the Expression clear; or if it had not, the very Instance mentioned by this Gentleman would have done it. For he himself is forced to do the Bishop this Justice, p. 12, to say, that he does no longer charge it on the *Multitude*, but says, That Some honest Christians are uneasy under such Notions. 'Tis evident then that *Multitudes*, in the Bishop's Meaning, is the same with what this Person represents him calling S O M E honest Christians.

But here is A N O T H E R Instance of Honesty even in this Citation ; For the Bishop is not such an absurd Writer as to confound *Multitudes*, and, *the Multitude* ; much less is he likely to call S O M E honest Christians, either *Multitudes*, or, *the Multitude*. No, his Words are, “ My View in this Particular was to rid the Minds of as Honest Christians as any in the World, from that great Uneasiness — &c”. ’Tis not said S O M E ; But there had been no Absurdity, nor no Abuse, if that Word had been added ; nor any ground for Ridicule.

The next Sentence that is cited by this Gentleman, is p. 14. ’Tis not indeed cited amiss, but ’tis perverted in order to expose his Lordship ; which is equally below the Character of the Person here assumed. The Bishop of Bangor declares in his Letter to Dr. Snape, p. 39, “ I profess I never knew, nor heard of any Church upon Earth, except the Church of Rome in its latter corrupted State, which ever dared to claim such an absolute Authority ” - This is made to be a Declaration that the Sermon was preached against the Church of Rome, and That only ; and then the Triumphant Chariot passes on, if He (the Bishop) will really recant, it shall be allowed him to go off with the Honour of explaining. This Declaration, which is thus insinuated to be in effect a Recantation ; when put into form, is This ; The Church of Rome alone dares to claim an absolute Authority, Therefore no other Church ever Practices an absolute Authority. Or thus ; The Church of Rome alone dares to claim an absolute Authority over the Consciences of Men, Therefore No particular Men (except of that Church) ever preach to their People such an Authority in the Church.

After this Gentleman had said what he thought fit, upon the Terms *Expose*, and *vilify*, which consistently with his first *Invention* he has applied to the Lower-
House

House of Convocation; he comes, p. 16, to These words, " *Use me as You please*". Upon which he has this remarkable Passage, *They are Words never to be used to Courts of Judicature; and therefore as they respect the Convocation, they are the highest Contempt and*——. What *the*—— Signifies, he alone can explain who made it. But what fruitful *Inventions* are these, to declare to the World a Man's *Contempt* of the *Convocation*, by Words spoken *to* and *of* a particular Person *not belonging* to Convocation? What a pretty Charge wou'd it be in a Court of Judicature, to found an Argument of *Contempt of the Court* upon such an Expression? How wou'd That Man be treated in *Westminster-Hall*, who should thus plead, " My Lord
 " *N.* is certainly guilty of a *Contempt of this Court*,
 " and of your Lordship; F O R, once upon a time,
 " he made Use of an Expression to a *Particular Person*,
 " wherein (if your Lordship construes it one way,)
 " he bid *that Person* defiance : But if you will
 " construe it in another way, which may be done if
 " no regard be had to either the Nature of *Language*,
 " or *Persons*, or the Series of what he was saying, it certainly shews *the highest Contempt and*——of this
 " Court: Nay, that which demonstrates his designed
 " *Contempt*, is, he once used a *Word* which this Court
 " has upon Occasion made Use of ; I grant he did it
 " in a *different* Sense, but then he printed it in a *different*
 " *Character*". But 2dly, Whence is it that this Gentleman calls the *Lower-House of Convocation* a *Court of Judicature*? 3dly, Supposing he can prove the *Lower House alone* to be a *Court of Judicature*, yet this learned Gentleman cannot prove the *unhandsome Usage* contain'd in those Words, "*expose, vilify, use me as you please*", to imply a *Contempt of a Court of Judicature*, unless he can prove too that the *Committee of the Lower-house of Convocation* is a *Court of Judicature*. For in p. 3, 4, 5. he declares that this *Unhandsome Manner in which the Bishop had been treated*,

related either to the *Lower-House of Convocation*, or at least to the *Committee* ; And again, with regard to the *Lower-House of Convocation*, OR THE *Committee* appointed, his Lordship has little Reason to complain. So that this Worthy Gentleman must prove the *Committee* to be a *Court of Judicature*, before he presumes to say, that those Words of the Bishop are the *biggest Contempt of a Court of Judicature* ; since he himself asserts that they may relate to the *Committee*. 4thly, To prove these Words of the Bishop an injurious Treatment of the Convocation, or a *hard Reflexion* upon that *venerable Body*, Mr Dean ought to have proved the Words to have been applied to Them : But this He does not pretend to in the *three First Pages* of his Book ; nay, the utmost is, they relate either to the *Lower-House of Convocation*, or at least to the *Committee*. But then between p. 5 and 18, *Seven times* is the *Convocation*, i. e. Upper and Lower-House too, mentioned as reflected upon in these Words. What an infamous Conduct is this, thus to vilify and make odious the *Person* of a Man one is prejudiced against ; Or what Lengths will Passions carry a Man, to do a Disservice to him he hates ?

This is all that this GENTLEMAN has thought fit to urge against his Lordship, to shew his injurious *Treatment of the Convocation* ; wherein he has quoted not one Sentence relating to the *Convocation* ; one or two Passages he has, which he ridicules, and *fix* which he *perverts* in such a manner as to break thro' all Language to force upon them a less agreeable Look.

But to proceed. His Lordship is charged with Injurious Treatment of the *Clergy*, as well as the *Convocation* ; and This the GENTLEMAN begins to make good, p. 18. Part of the Title-page of his Lordship's *Preservative*, is, *An Appeal to the Conscience and Common Sense of the Christian Laity*. The Good, the *Candid Comment* upon this, is, *The Appeal is brought*

brought against the Christian Clergy; and the candid Intimation it holds forth is, *That they are void of Conscience and Common Sense.* If a Man asks why so? The Reason is given in the next Words, *For an Appeal to the Laity, as having Conscience and common Sense, is an Appeal against the Clergy, as having neither.* p. 19.

This Charge is founded but upon *Two Mistakes.* 1st. Whenever any Man appeals to One, he always must appeal against another, as not having what he appeals to. This is confessed by this worthy GENTLEMAN, *An Appeal to some body, is also an Appeal against some body,* p. 19. 2dly, That whenever any two Terms are such as comprehend All; the Appeal to One under One Term, must be against the Other Body of Men contained under the Other Term. *E. g. Churchmen and Dissenters* comprehend the Men of all sorts in this Nation. Suppose now that Mr. Dean of *Chichester* was very well satisfied of the Truth of any Fact, and had produced such strong Evidence as he thought irresistible; and this shou'd give him Occasion to say, *I appeal to the Conscience of the Dissenters themselves.* This no doubt wou'd be an excellent proof, that in his Opinion *Churchmen* had no Conscience. In short, because an Appeal to somebody is an Appeal from somebody, and sometimes against somebody; this GENTLEMAN very judiciously will have it always against somebody, lest the Calumny shou'd not be a finish'd one.

I will only transcribe One Passage more from this Book; wherein such a memorable Reflexion upon his Majesty, his Ministry, the House of Lords, and the House of Commons too, occurs, as will easily account for the Spirit of Calumny that runs thro' this Book upon the Lord Bishop of *Bangor.* 'Tis in p 44. where speaking of the late Rebellion, he has these Words: *The Wise Politicians who saw thro'*

thro' the Design of the Mob, and GRAVELY judged that they REALLY MEANT the Pretender, and that their Zeal against Meeting-Houses was only a Pretence; have my Consent to be wise by themselves: To ME 'tis evident, that their Fears for their Church — were the true Springs of their Madness.

I leave this Book with this glaring Passage. The Passages produced out of it, are so many Instances of unparallel'd Calumny; the Book it self has no other View than to asperse and defame, and make a Person of the Highest Station in the Church odious and unpopular: 'Tis not to confute Notions or Opinions, which every Man has a Right to do in a Christian Manner; but to calumniate the Person of his Lordship. One wou'd think it an Attempt how far Party wou'd make Men embrace mere Calumny, and How far a Writer can go in Scandal, and yet be carell'd by his own Side.

As I have thus given some out of many Instances of a surprizing Conduct in this famous Tract; I shall proceed next to a Book acknowledged by Mr. Dean of Chichester; viz. A Vindication of the Test and Corporation Acts.

When First I call'd upon the Reverend Dr Sherlock to reconcile his 5th of Nov. Sermon to his Opinion espoused in the Report, he replied in an Answer 62 Pages long; of which, 14 only related to my First Letter, and the Other 48 are spent in leading his Reader into Labyrinths; and at length he declares that he'll trouble the World no more upon that Subject.

In this Mr. Dean has kept his Word; for when, in a Second Letter to him, I had endeavoured to unravel all his Mazes, and had shewn that his Attempt to reconcile the Sermon and the Report as he did, was impracticable; He takes an Opportunity of deserting that unhappy Subject. He writes again; but not to vindicate what one might have expected he should have

have done; but upon a New Scent. The *Sermon* is forgot; the Straits he was reduced to, are acknowledged; *Considerations*, &c. p. 51, 52 But yet nothing is parted with; All is *right* and *consistent* and *clear*.

I thought my self obliged to pay my Respects a *Third* time to Mr *Dean*, and to own the too great *Sarcasm* of an Expression, which was resented much. I will not repeat the Circumstances which led me to it, however *plausible* they are; since I am fully sensible that such Reflexions are not justifiable in any One. My Lord Bishop of *Bangor* has taken Occasion to examin these *Considerations*, and has shewn (I think) more Mistakes, Absurdities and Contradictions, than there are Pages in that Book. What now does Mr Dean of *Chichester* thus closely pursued, do? Why truly, not reply to these neither; nor take any Notice of any Objections: But pitches upon a Point, foreign to the Dispute, accidentally only mentioned; and writes the largest Book he has yet wrote, upon this New Subject. And thus the Dispute about the *Kingdom of Christ* is to be look'd for in the *Corporation* and *Test-Acts*. An excellent Method This, of coming at Truth in so important a Point! and which has been canvass'd with so much Warmth!

But what is the *Method* of this Tract? Why truly, it does not appear that Mr Dean is conscious of *One* mistake in his former Pamphlets, nor does he seem to have so much as *heard* of any Objections against him, which deserve his Notice. As for *myself*, I am contented to be represented as *ignorant*, p. 13, or as he pleases. I am as conscious of my own Weakness as he can be. But surely he ought not to represent my Lord Bishop of *Bangor* in the same Light. "I perceive his Lordship's Law is of his own making," p. 76. and p. 77, he says, "If his Lordship would have studied the *Constitutions of the Church*, &c." Wou'd any Man in the World imagine that these sharp Rebukes come from one, who but just before had been shewn
to

to have been so little vers'd in our Law, as not to know the difference betwixt *Man-Slaughter* and *Chance-Medley*? Nay, that had been so indisputably shewn to have mistook this Point, even by the Bishop whom he charges with so much Ignorance? I dare say, that Mr Dean of *Chichester*'s Method of managing this Controversy, is perfectly Original. A Man is charged with maintaining the Positions which himself condemns in another: Instead of Vindicating himself, the Subject is shifted *every time*, till the *Kingdom of Christ*, which began it, is quite forgot, and all the Controversy is turned to a couple of *Acts of Parliament*: And before They are even spoken to by the Adversaries of the Dean, out comes another Tract to shew, that the *Example of Christ was fit for Subjects*, considered as such. I had almost mentioned *Proteus* changing his Shape at every Question, and breathing out Fire at every Word; but I was apprehensive that we might have another Tract full of what the Mythologists have said upon That Person. However, it puts me in mind of what a considerable and learned Writer in this Controversy has been heard to say; "*If the Bishop of Bangor writes a thousand Books,*" "*Dr Sherlock will write a thousand and One.*" Which I am sorry for Mr Dean's sake to hear; because we shall have (if one may conjecture from what is passed, to what is to come,) about twenty thousand Contradictions, and false Citations, in the Man who is at present at the Head of his Party, to write down, in Mr Dean's Stile, the Bishop's Characters.

But that the Reader may judge of the Truth of this, I shall confine my self in This Book to some few of the Deans Misrepresentations; since the Bishop of *Bangor* has promised *in due time* to shew the World *the Multitude of his Mistakes, and the New heap of Self-Contradictions and contradictory Windings in it.*

1. The very *first* Words of the Dean's *Preface*, are: *It is now, I think, agreed on all Hands, that the Design of the Bishop of Bangor's Sermon, — was to make way for the Repeal of the Test-Act: His Lordship seems to own this in his Answer to the Representation.* I do not remember any Passage in his Lordship's Answer to the Representation, where he *seems to own* this Design; nor has Mr Dean thought fit to point out the Passage he refers to; nor have the *Learned Committee* represented this as the *Design* of the Sermon. 'Tis, I think, a mere *Invention* of this Author, fit to begin a Book that ends in a gross Calumny.

2. The next Words are; *And however he has, with more than Christian Prudence, avoided declaring his own Opinion in many Things laid to his Charge in the Representation, yet in this Particular he has spoke out.* It had been more consistent with *Justice*, to have represented those things which his Lordship had thus either pass'd by or concealed, than to affirm that he knowingly avoided declaring his own Opinion about them.

But the Dean of *Chichester*, who thus perceives the Points in which his Lordship has *avoided declaring his own Opinion*, has Abilities to set them in a full Light; and as he is engaged in this Controversy already, he is in common Justice to the World, and on several other Accounts, *bound* to do his best to state fairly these Matters, which, he says, are thus pass'd by. But the Truth is; this, like the former, is a mere *Invention*, the Effect of pure Imagination; or else, I make no doubt, where the *Will* is apparently *so good*, it had been done. But his Lordship having already taken *some* Notice of this, I proceed to observe,

3. That the First Paragraph, in which we find this Reverend Person quoting the Bishop of Bangor, is design'd to give a *Specimen of the Bishop's Fairness and good Reasoning in this Controversy*, as he by way of Irony calls it. The Bishop was to set aside the corrupt Notion of *Church*, and to give us the true one.

The Dean tells us, that in order to this, *he must necessarily speak of One and the same sort of Church*: That the Committee understood his Lordship to speak of the same sort of Church in both Cases, viz. of the visible Church; and they found his true Notion of a Church (as he calls it) to be inconsistent with the very being of a visible Church; Pref. p. 5. The Committee founded their Charge upon a Passage, which his Lordship declares to describe no other but "THE universal invisible Church, p. 70." He says that That Passage is a Description not of A Church,-- but of THE Church, the invisible Church of Christ, *ibid.* Mr Dean indeed has not scrupled, notwithstanding his Citation of this very Place, to call this the Bishop's true Notion of A Church, i. e. has not scrupled to make the Sentence speak directly the Contrary to what it really does. But still the Question is, how this rectifies the corrupted Notions of particular visible Churches, since the Bishop is speaking of the invisible Church of Christ; more than the Description of an Elephant can convey the true image of a Whale, Pref. p. 5. But to show this Worthy Person his Mistake, I'll put the Argument into Form. That Notion of A Church cannot be true, which contradicts the Notion of THE invisible Church of Christ: But some Modern Notions of the Nonjurors give such an Account of A Church, as is contradictory to the Notion of THE invisible Church of Christ: Therefore Those Modern Notions can't be true. The inconsistent Images which these Men had added to the Notion of the Church of Christ, were such as apparently contradicted the Notion of the Invisible Church. To conclude therefore that their Notions were false, had neither Fallacy, nor Absurdity in it, that it shou'd give Occasion for that Wit which Mr Dean has used here.

4. In p. 21, Mr Dean says; "In the mean while I will go on (since his Lordship calls upon me so to do, pag. 194,) to declare my Sense in this Matter, and the Reasons upon which it is founded; hoping
" that

“ that it may be at least as inoffensive for me to endeavour to justify the Laws of my Country, as it is for his Lordship to arraign *and condemn them.*” He that reads this, is to believe that my Lord Bishop had call’d upon the Reverend Dr *Sherlock*, in the place referr’d to, to produce his Reasons for maintaining the Sacramental Test.

But his Lordship *There* has call’d upon him for quite another thing. The Words of his Lordship are: “ When He shall have reconciled His own *Warm Professions* about the Present *Temporal Sanctions* of this *Particular Church*, — I do not say with his *Sermon, Nov. 5*; but with his *latest Performances*; with his *Declarations* in His *Answer to a Letter*, p. 7, 8, relating to the Differences of Men in Religion; and with His *Representation* of his own Doctrine in *His Considerations*, p. 75. &c.”

The Dean had declared himself heartily for the Power of the *Civil Magistrate* to use *Temporal Punishments* in Matters of Religion: *Considerations*, p. 50. And he was for maintaining and justifying a *Sacramental Test*, which whosoever cou’d not comply with, were incapacitated to serve the Government in any Office. He had declared too again and again, in his *latest Performances*, That the *Magistrate’s Right* to add the *Sanctions of this World*, was to make Men do what the *Light of their own Minds* teach them they ought to do, with respect to Religion, as well as *Civil Obedience*: *Confid. p. 75*. Now if Men are obliged to follow the *Light of their own Minds*; and the *Magistrate’s Power* of adding *Sanctions*, extends only to make them follow that *Light*; Then How can the *Magistrate* punish them for following it, or impose *Sacramental Tests*, i. e. such as exclude Men from enjoying *Civil Offices* for following the *Light of their own Minds*? These *Two Opinions* asserted by Mr *Dean*, the Bishop calls upon him to *reconcile*; not to give his Reasons for, or to *Vindicate the Test-Act*, but to make and maintain one *consistent Scheme*, in which

the Principles mentioned in the Deans Considerations p. 75, and in his *Answer to a Letter*, p. 7, 8, and the Principles of the Magistrate's Power to punish for Religion, and to impose Sacramental Tests, may be united. Men are to follow the Light of their own Minds; and the Magistrate's Sanctions are only to make them follow this Light. If the Magistrate's Sanctions, then, are applied to keep them out of Offices, *because* they follow the Light of their own Minds; they are wrong applied, in Mr Dean's Judgment. Now the present Sanctions of this particular Church being applied to Men, *because* they dissent in Judgment from us, and follow the Light of their own Minds; Mr Dean was not call'd upon to write a Treatise either upon Oaths or the Test-Act, but to reconcile, if he cou'd, these seeming contrary Principles.

5. Page, 27, We meet with this Declaration and remarkable Citation from the Bishop of Bangor. The Dean says, *It is one thing to object against the Sacramental Test, because Religion ought not to be made an Instrument of excluding Men from Offices; and another to say in general that Men ought not upon any account to be excluded: His Lordship has declared against Both very distinctly, (p. 192.)* His Lordships Words are, "I have professed my Judgment—against such UNJUST or false Security, as EITHER debars Men from their Civil Rights, or debases a solemn Institution of Christ, &c."

Here his Lordship is said to have declared *very distinctly* against these Two Things. 1. Religion ought not to be made an Instrument of excluding Men from Offices. 2. Men ought not upon any Account to be excluded. 'Tis evident that no tolerable Writer wou'd have said Both these Things; for if Men ought not on any Account to be excluded, it is absolutely needless to add, that Religion ought not to be made an Instrument of excluding Men from Offices. The Bishops Words are, "I have professed my Judgment only against such Unjust or False Security, as ei-
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“ either debars Men from their Civil Rights, or debases
 “ a Solemn Institution of Christ”.

Is this, declaring all Methods which debar Men from their Civil Rights, to be *Unjust*? or may not some Methods of debarring Men be *just*, tho’ some be *Unjust*? The Dean of *Chichester* declares it to be his Lordship’s Judgment, that all Security is *unjust*, which debars Men of their Civil Rights, or debases a Solemn Institution of Christ. Whence is this Judgment known? Why, his Lordship says; “ *I have profess’d my Judgment ONLY against such Unjust Security, as debars Men from their Civil Rights*”; i. e. In Mr Dean’s Judgment, He that is against only such *Unjust Security*, as debars Men from their Civil Rights, is against all Methods of debarring Men of their Civil Rights, be they *Just* or *Unjust*.

But 2d’y, If Mr Dean thinks this Construction somewhat hard, viz *Unjust Security that debars, for, Security that unjustly debars*; I recommend it to his Consideration, whether any Debarring a Man of his civil Rights, which he has never forfeited, is *just*. Can a State take away from a Man his Life or Liberty or Estate *justly* and *fairly*, who has never enter’d into such Measures, as to make a *Forfeiture* of them? The Roman Catholicks are debarr’d of Civil Rights in our Nation very *justly*, because their avowed Principles and Practices are such as are inconsistent with the Publick Peace and Safety of a Protestant Government. ’Tis not therefore *Unjust* to debar them of their Civil Rights, which they forfeit by their *Professions* and *Practices* against Protestants. The *Couragious Man who hates his Country*, p. 24, may *justly* be excluded from Offices of Trust, because by his *Profession* and *Practice* he forfeits his Claim of Right to the Post he wou’d otherwise be fit for. A *Fool* or a *Madman*, for the same reason, is excluded from the *Council Board*, p. 23. To make the depriving a Man of his Rights to be *Just*, the Man must be guilty of

of something which makes him obnoxious to the Government. He must first forfeit his Rights to them, before they can take them away from him; or else they take what is none of their own; which is the strictest Injustice.

6. Whilst I am thus complaining of the injurious Treatment which my Lord of *Bangor* meets with, to have his Opinions constantly misrepresented; I cannot but profess my Self much more astonished at the unaccountable Methods of citing *Scripture*, and applying *That* at random. What can be the Meaning of that Passage in this Tract, p. 34; This too [i. e. the Plunderings, &c. in the great Rebellion] *was acted under the pretense of making way for the free Profession of the Gospel; of which however, there was hardly any visible sign in the Kingdom, except only this, That our Kings were bound in Chains, and our Nobles with Links of Iron.* Was this a Visible sign of the free Profession of the Gospel? Or whence is it, that Men will take the Liberty of playing with the Words of God, and covering their own Absurdities with Sacred Terms? *This was the only Sign, the only visible Sign of the free Profession of the Gospel, That our Kings are bound in Chains.* Mr Dean, I hope, can explain this Passage so as not to make it relate to the Church, or to a Power given to It to rule the Consciences of Men, in the Gospel-State. Nor can I conceive what led him to apply this Passage as he has, were it not for those strange and unaccountable Contents prefixed to the Psalm from whence that verse is taken, in too many Editions of our Bible.

7. I will not here take Notice of Two false Quotations, or rather Misrepresentations of Mr *Pierce*, in P. 41; not doubting but they have been laid to Mr *Dean's* Charge by Mr *Pierce* himself, who I find is vindicating himself against Mr *Dean* of *Chichester*. But these and several Other Instances of gross Perverting his Adversary, are excusable in comparison of those Two egregious Calumnies, with which he closes

closes this Book. The One, that the Bishop *has taken so much Pains to undervalue the Religion and Sanctity of an Oath, p. 114; or, as it is p. 115, to write down the Religion of Oaths; and The Other, that the Example of Christ is much more peculiarly fit to be urged to Slaves — than to Subjects —*. Positions that his Lordship has already call'd Mr Dean to account for; and to one of which alone he has thought fit to reply, leaving the Other as a just Charge upon himself. But before I proceed to that Pamphlet, I must look back a little upon his Account of the *Test and Corporation Acts*, and consider if the Dean has treated the Laws of the Land with more Justice than he has his Adversaries.

The Foundation of Dr. Sherlock's Notion, is contained in these Passages: *The receiving the Sacrament according to the Usage of the Church of England, is not the Qualification for an Office, but the Proof of such Qualification: The Qualification is, that the Person be well affected to the Ecclesiastical State and Constitution of the Realm; and the receiving the Sacrament according to the Rites of the Established Church, is the Test or Proof required that he is so, p. 9. Again; The receiving the Sacrament, was never esteem'd a Qualification in our Law, but a Proof and Test of that Qualification, viz. of Conformity to the Church established, which the Law in Many Cases requires, p. 11, 12. and p. 11, The Qualification for such Favour [Naturalization], is that the Person to have the Grant, shall be of the Religion established.*

Hence then 'tis Evident that this Gentleman thinks *The Qualification* for an Office in our Law, to be, sometimes an *Affection to*, and sometimes *Conformity to*, our Ecclesiastical Constitution; and the receiving the Sacrament, to be the *Proof or Test* of this Affection or Conformity.

Against this New-Invented Law-Language, I'll offer this one plain Argument: That the Words, *quali-*
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fy or *Qualification*, in our Law, never *once* signifie either *Conformity* or *Affection* to our Ecclesiastical Constitution; but *always* signifie, the *Doing* such or such particular Actions as are prescribed in order to capacitate Men for such or such Offices. Thus, *to receive the Sacrament*, is in our Law esteemed a *Qualification*: Which makes me surpriz'd at the Criticisms of Mr Dean, Who declares that those Men, who call the Sacrament a *Qualification*, argue upon popular Mistakes, p. 4.

To give one plain Instance of this. In an Act, 4, 5 Annæ. c. 1. Entituled an Act for exhibiting a Bill in the present Parliament for Naturalizing the most excellent Princess Sophia, &c. The Act begins Thus. *Whereas the most excellent Princess Sophia, &c. are to be naturalized, and by reason of their being beyond the Seas they cannot QUALIFY themselves in order thereto, according to an Act made in the 7th Year of—K. James 1st, which required every Person to receive the Sacrament of the Lords Supper within one Month before any Bill for Naturalization be exhibited; and also to take the Oaths of Supremacy and Allegiance in the Parliament-House before his or her Bill be twice read, &c.* I ask now

What was it that the Princess Sophia wanted, in order to *Qualify* her? 'Tis evident, not *Conformity* to our Ecclesiastical Constitution; for this the Act does not pretend to supply her with: Nor cou'd it be, receiving the Sacrament according to the Rites of the Establish'd Church; for That cou'd be done *beyond the Seas*, as well as *here*: Nor cou'd it be *Affection* to the Church here established; for she was capable of having and declaring that, *beyond the Seas* too. But to *qualify* her, she was to do Two things; to receive the Sacrament of the Lord's Supper, and to take such and such Oaths in such a particular Place and Time. These she cou'd not do *beyond the Seas*, and therefore the Act was made to supply these, and thus to make her capable of Naturalization without performing the prescribed Acts.

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But not to dispute about a *Word*, which is of no great Moment in the Controversy ; and for the Meaning of which, I refer the Reader to *nine* or *ten* Instances in the *Toleration* and *Occasional Conformity* Acts ; I shall but just take Notice of one palpable Mistake more, in relation to our Laws.

Mr. Dean says, that *the Doctrine* of Occasional Conformity for Places, was an *Abuse* and an Evasion of the Test Act ; and therefore *the Occasional Bill* was made *only as a guard to the Test Act*. He thinks, That *Doctrine broke in upon the Evidence* of the Test, as *the Doctrine of Equivocation did upon the Evidence of Oaths*, p. 17, 18. This evidently betrays *thus much Ignorance* in our History, as not to know that *Occasional Conformity* was practised by many of the Presbyterians, *before* the Test-Act was in being : and consequently it was not an *Abuse* of that Act, or a *Contrivance* to evade it. But leaving these Matters to Others (because they are beyond my present Design,) I shall only recommend to the Dean's Second Thoughts *That pitiful Insinuation* which he has repeated five or six times in the Compass of a few Pages ; that if the present Test be repealed, we shall be forced to accept of *a Toleration instead of an Establishment*, p. 38. The *Proof* of this One Point had been, I think, of more Consequence, than *a'l* that he has said about the Corporation and Test-Acts. 'Twill be always a very natural Question to the Dean : Why shall we be forced to accept a Toleration, if any other Test be enacted *besides* the present ? Or is it not possible in the nature of things, to invent Another ? If only a Religious Test will secure us, what thinks Mr Dean of *Oaths*, upon his own Principles ! I mention not That Test, but *ad hominem* ; for I do not doubt but such Securities may be thought of, as will confirm the Establishment of our Religion, and debar no Man of his Civil Rights. But 'tis a vile Insinuation, that his Lordship is for repealing the present Test, and for

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having no other in its Room ; 'Tis contrary to his repeated Declarations on this very Subject ; repeated as often as he has ever mentioned his Desire of not making the Sacrament a Tool to Politicians. But 'tis too low and tedious in some Mens Opinions, either to represent his Lordship fairly, or to answer his Objections either fairly or otherwise.

But I pass now from the GENTLEMAN and the LA WYER, to the Critick and Divine ; I mean, to his last famous Piece, *The Condition and Example of our Blessed Saviour vindicated.*

Before I come to the Calumny it self, I design to examine his Greek Criticisms, of which this last Piece is remarkably full.

The First is : St. Peter does not speak of Slaves peculiarly, in his Lordship's Sense of the Word, but of Domesticks of all Sorts ; he calls them not δᾱλοι, but οἰκέται, Not Slaves, but Domesticks :-- And he calls the Masters, not κύριοι, but δεσπόται, that is οἰκοδεσπόται, Masters of Families. Then this Learned Person produces some Instances from Stephens's Thesaurus, to prove οἰκέται not to signify peculiarly Slaves, but Domesticks, even Freemen.

Now ist ; Though οἰκέτης may possibly signify Domesticks sometimes, yet that it signifies Slaves too, properly so call'd, nay most frequently, is evident. I add, οἰκέτης sometimes signifies even a lower degree of Slaves, than δᾱλος does. The Scholiast upon Tebocritus Idyl. 5, ver. 5, says, δᾱλος ἢ οἰκέτης διαφέρει ὡς φησι Κρύσππος· οἰκέτης μὲν ὁ ἐπὶ ὑπὸ κτῆσιν ὢν· δᾱλος δὲ, ἀπὸ ἀλεύθερος· Δᾱλος and οἰκέτης differ, as Chrysippus says ; Οἰκέτης signifies one who is still Part of the Possession or Estate of his Master, but δᾱλος one made free. If the Judgment of the present Bishop of Oxford be of any Weight with the Dean of Chichester, he tells us the same ; Slaves, as long as they were under the Government of a Master, were call'd οἰκέται ; but after their Freedom was granted them, they were δᾱλοι ; not being like the former (the οἰκέται),

a part of their Masters Estate, but only obliged to some grateful Acknowledgements, and small Services. *Antiq. of Greece* lib. 1. c. 10. The Author of the 3d Book of *Macchabees*, tells us of an Order of *Antiochus*, πάντας τὸς Ἰεδαίους—εἰς οἰκετικὴν διαθεσιν αχθῆναι, that all the Jews shou'd be reduced to a Slavish Condition. *Ammonius* tells us, that Δελοῖται καὶ οἱ τῶν ἡγετῶν καὶ πάντες οἱ ὑποτεταγμένοι ὑπὸ βασιλέα, Οἰκίται δὲ δὲ πύτων, all that are Servants of a King, even those that are the Ministers of his Pleasures, are call'd δέλοι, but οἰκέται are the Slaves of Lords. Nay, in Cases of Laws; which must be exact, because the Rights and Privileges of Persons are determined by Words; even here οἰκέτης is used for Slave: οἱ οἰκέται ἀπρόσωποι ὄντες, ἐκ τῶν προσώπων τῶν οἰκείων δεσποτῶν χερακτιζονται, says *Theophilus*: Slaves, having no Rights, not being looked upon as any thing, cou'd not in the Roman Law acquire any thing to themselves, but to their Lords and Masters only. They (Οἰκέται) are said ὑπεμίαν ἔχειν κεφαλῆς. In allusion to which it is, that *Theophilus* calls them ἀπρόσωποι. Now since Οἰκέται signifies Slaves, as well as *Domesticks*; 'twill be easily determined what *St. Peter* meant by that Word: Οἰκέται, be ye subject to your Masters (δεσπόται) with all Fear, not only to the good and gentle, but also to the froward. He exhorts them in the next verse, to suffer even wrongfully. Now does *St. Peter* exhort Men, who can help themselves by leaving a froward injurious Master, to sit down patient and contented under the Injury, and to bear on? Or does he speak it to Slaves who cou'd not help themselves, who were nullius Juris, who had no Redress? Nor is it a Reply, that Slaves having no Rights, cannot be hurt wrongfully; unless to One who thinks that even Beasts cannot be abused.

2. The Masters are not call'd κύριοι, says the Dean, but δεσπόται, That is, δικοδεσπόται. This is one Blunder made worse by another. δεσπότης is the proper Correlate to Οἰκέτης. δεσπότης, ὁ ὅς αὐτοκρατορεῖ καὶ

Κύριος· Κύριός τε, καὶ πατὴρ υἱός. καὶ αὐτὸς πρὸς ἑαυτὸν. 'Tis proper to say δεσπότης and Κύριος, Lord and Master of Slaves bought with Money; But even a Father, is said to be Κύριος of his Son; and a Man is Κύριος of himself, says Ammonius; and in the Passage before cited, Οἰκέται δεσποτῶν, Slaves of Lords. To help out this, Mr Dean goes on: Δεσπόται, i. e. says he, οἰκοδεσποταί: Masters of Slaves, i. e. Masters of Families. Stephens's *Thesaurus* hardly help'd him to this happy piece of Critique. *Macrobius* would indeed have help'd him out upon this Occasion a little; *Nosfri majores*, says he, *omnem Dominis Invidiam, omnem Servis contumeliam detrahentes. Dominum Patrem familias, Servos familiares appellaverunt.* This is pure Courtesy, to soften a harsh Term: But that is not the Case here, where δεσπότης, and not οἰκοδεσπότης is used.

3. Mr Dean of *Chichester* has twice in His little Tract render'd ἀγίοις, Servants. St. Paul, says he, speaking not to Slaves, but to the Servants, of Jesus Christ at Philippi, with the Bishops and Deacons, p. 20. And again: St. Paul writes to all the Servants, not Slaves, of Jesus Christ at Philippi, with the Bishops and Deacons, p. 29 In the Original there is nothing of Servants nor Slaves neither; but 'tis πᾶσι τοῖς ἀγίοις, to all the Saints. Wou'd this Worthy Gentleman make any Allowances for Mistakes in his Adversary, No man wou'd, I dare say, charge him with any thing more than Oversight here.

4. Page 33, This worthy Person makes an Objection against the Bishop, from St Paul's desiring to know τὴν κοινωνίαν τοῦ παθῆναι τῶν αὐτοῦ, the Fellowship of Christ's Sufferings, Phil. 3. 10. How cou'd St Paul pretend to desire the (κοινωνίαν) fellowship of his Sufferings; who always behaved himself like so free a Subject; if it was part of Christ's Sufferings to personate a Slave?

But 1st. Surely this Gentleman, out of an Extremity of Opposition, invents an Absurdity for his Adversary, on purpose that he may refute it. Has the Bishop of *Bangor* any where said that it was part of Christ's Sufferings

ings to personate a Slave? 2. But supposing for once our Saviour to have been a Slave, (I do not say that he was so;) cannot a Freeman be κοινωνὸς τῶν παθημάτων, partaker of the Sufferings of a Slave? If the Stations in Life betwixt two Persons be ever so different, can't they be κοινωνοὶ κινδύνου, partakers of the same danger? Or can only Such be exposed to the same Danger or Sufferings, or to the same any thing, that are just in the same State and Circumstances? 3. The Meaning of St Paul, is plain; All the Good Things of this Life I count as Trifles, as mere nothing, if I may but gain the favour of Christ, and be found by him as I ought to be, viz. may know him to be the Messiah, and be ready to suffer any thing for the sake of the Truth, as Christ before had done. Κοινωνία παθημάτων therefore, neither implies the same Circumstances of Life in the Persons who suffer, since 'tis possible for a Freeman and a Slave to have fellowship in sufferings, i.e. to be κοινωνοὶ παθημάτων: Nor does it signify the same numerical sufferings, since St Paul tells us that the Corinthians were κοινωνοὶ τῶν παθημάτων, partakers of his sufferings, 2 Cor. 1, 7. i. e. were touch'd with a deep Sense of his Sufferings; Which may be the meaning of the κοινωνία παθημάτων in the Epistle to the Philippians. St Paul no doubt had a deep Sense of Christ's Sufferings, and so was partaker in them; and wish'd as every good Man wou'd, that he might suffer even any thing himself, to secure, καὶ ἀντήται, to obtain, the Resurrection of the Just. Whether therefore he was a Freeman and a great contender for civil Rights, or whether he were a Slave that had no Rights to contend for, this alters not the Case: He might have the same Desire to know the Fellowship of Christ's Sufferings, and be made perfect thro' them.

5. But the most remarkable piece of Sagacity and Critical Niceness, is in p. 26. The Bishop had said in his own Vindication, *If it be a Crime to represent the Condition and Example of our blessed Lord, as I have done; the Imputation of the Accuser falls upon the*

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New Testament, and not upon me. Who wou'd imagine that the Spirit of Calumny cou'd have found out in these Words, that the Bishop calls Dr Sberlock, *Devil*? Why truly, the Dean has hit upon it, but was ashamed himself to put it into *English*, 'twas so monstrous an Untruth. Διάβολος is Greek for *Devil*, and for *Accuser*. The good Dean has put the Greek word for, *the Accuser*, in the Bishop's Citation, just as if that Word had been the Bishops; and afterwards gravely repeats again, *As great an Accuser*, or Διάβολος, *as I am.* En criticum Jecur! This is the Man that is not *Master enough of Art*, to range the very Words, *Calumny*, *Reproach*, &c. decently in *Controversy*, p. 2. This is the Man that glories that he has returned to the Bishop, *Arguments for Invektives*, *Reasons for his Reproaches*, Χρῆστα χαλκίαν. This is the Man that could not hear the Charge of Calumny against him, *without concern*, p. 3. This is the Man who declares himself to have *been much affected with that Charge*, and to be *so still*. If such detestable Practices as these, were allowed with great Peace of Conscience to Men who profess themselves Christians, Christian Clergymen, nay who are Dignitaries in a Christian Church; as Dr Whichcot has said upon a not much unlike Occasion, *I wou'd return to Philosophy again, and let Christianity alone.* Such barbarous Usage of one another as this, makes Christianity the Sport of Atheists, Deists, and Infidels. But I proceed.

6. The next piece of Criticism is to explain what μορφή δούλου, *the form of a Servant*, is, in the 2d Chapter to the *Philippians*, p. 40, 46. *When therefore the Form of a Servant is opposed to the Form of God*, it signifies a *Servant to God*, and not a *Slave to Men*. Again; *From appearing in the Glory of God as Ruler of the Universe*, he took upon him *That Form in which he was to minister to them who were to be Heirs of Salvation*; which is therefore μορφή δούλου, p. 42. *The Apostle represents him as laying aside the god-like Form of Divine Majesty, and taking upon*

upon him, instead of the Image of the Power of God, the Form and Character of a Servant of God, p. 44. And to shew the Dean's great Reading, he tells us, p. 42, *In this Sense, all Christians, ancient and modern, (Socinians excepted) have understood this Text.*

Now, 1st. The Form of a Servant, as it stands here opposed to the Form of God, does not signify a Servant of God, or, a Servant to God. It signifies That State which our Saviour took upon himself here, in Opposition to That Other State which he left, in which he was in the Form of God. But, 2. 'Tis not only his mistake in the Meaning of *μορφή θεού*, that I tax him with; but That unpardonable Insult upon every Man's Senses, in asserting all Christians, ancient and modern, to have understood this Text in his Sense; except the Socinians. I do not choose to be positive in a Matter of this Nature; but this I will say, that I do not know one Man, Ancient or Modern, Heretick or Orthodox, who ever took the meaning of *θεός* in this Place to be Servant of God. Grotius says, *Similis factus Servis, qui nihil proprium habent*; being made like Slaves, who have nothing of their own. The Reverend Dr Sherlock, Father to Mr Dean of Chichester, speaking of Christ's taking upon him the form of a Servant, says; *The plain Case is this; He was in the form of God, equal to God, (before he came into the World;) and chose to become Man, a Minister, a Servant, [you see, not a Servant of God,] and to submit to a mean Life and an infamous Death for our sakes: Vind. of the Trinity, p. 242. Bishop Pearson says, In that he was made Man, he took upon him the form of a Servant, p. 122. Where That very learned Author has treated of these Words largely, but never once intimates the Meaning of them to be as signifying the Servant of God. If any Man doubt how Christ emptied himself, the Text will satisfy him, 'twas by taking the form of a Servant; If any still question how he took the form of a Servant: he hath the Apostles resolution, 'twas by being made in the likeness of Men: *ibid.**

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The Reverend Dr Bennet has very lately commented at large upon this Passage, but never once intimates any thing like this Notion of Mr Dean's; but Paraphrases it thus, *he vouchsafed upon some Occasions to perform servile Actions*, p. 68. Arch-Bishop Tillotson says, *He took upon him the Form of a Servant, and was made in the likeness of Men, that is, did really assume human Nature,-- was obscured, and diminished, and became so mean and so miserable, &c.* Vol. 2. p. 460, 461. In short, I am so well satisfied of the Absurdity and Ridiculousness of this New Comment of Mr Dean of Chichester, that whereas he has said, A L L, both ancient and modern, (Socinians excepted) have understood the *μορφὴ θεῶν* as signifying the Form of a Servant of God, I scarce think that he can produce any One of any Credit in the World, who has understood it so. I am persuaded Mr Dean was the first that invented it, or published it. That our Saviour performed the Will of God, no Man ever doubted; but that the reason of his being said to be in the form of a Servant, is because he did the Will of his Father, or because he was the Servant of God, is what I shou'd be glad to see proved by One Evidence besides himself. But this is not a more palpable Mistake than

7. That which occurs, p. 41. *Angels - had not the μορφὴ θεῶν, the brightness of his [Gods] Glory, but were all Servants.* Where doth this Learned Gentleman meet with *μορφὴ θεῶν*, the form of God, as signifying the same with the Brightness of God's Glory? or implying an Impossibility that Angels cou'd appear in it, because Servants? Angels are all indeed Servants: But why cou'd not an Angel appear ἐν μορφῇ θεοῦ, in the Form of God? Did not the Angel of the Covenant appear so? or the Angels, by whom the Law was given? *Μορφὴ* signifies the Form, Likeness, Appearance: *Μορφὴ θεῶν*, the Likeness of God. Any Angel therefore, or Servant, whom God should commission to transact Matters betwixt him and Man, might appear ἐν μορφῇ θεοῦ; that

Phrase

Phrase 'implying no more than *in the Likeness of God*, and consequently being peculiarly fit to signify those only whom God sends.

8. But That which equals all the rest, and demonstrates the Dean's great Judgment in Critique, is his Assertion, p. 45, that δῶλ and δακον are equivalent. This he pronounces evident from Mark 10; 43, 44. I'll repeat the Words: *Whosoever will be great among you, shall be your Minister, δακον; And whosoever will be the chiefest, shall be Servant δῶλ of all.* St Matthew has just the same Form of Expression, ch. 20; 26, 27. In both these Places, if Words can express a difference, there is a plain one; even the same as there is betwixt *great* and *chiefest*, there is likewise between δῶλ and δακον, *lowest* and *low*. If any will be *great*, let him be δακον *low*; if *greatest*, or *chiefest*, let him be δῶλ *the very lowest* of all.

Lastly, This Gentleman has endeavoured to give an Account of the Word δῶλ, p. 45, 46; that it is far from signifying a Slave in the Bishop's Sense, properly so call'd; that it implies *ministring willingly* to others for their good; that, in the Christian Sense, 'tis not inconsistent with Freedom; that 'tis used in Scripture of all Christians with respect to the Service they owe to God, and the Love they owe to each Other.

This I grant to be true. But surely Mr Dean ought to have distinguished the *Figurative Use* of the Word, (in which 'tis always used in the Christian Sense,) from the proper Signification of the Word. Nay, the reason of that Figurative Signification of the Word is so evident in Scripture, not taken from or founded upon *ministring willingly* to others, as the Dean intimates, (which δῶλ does not signify,) but from quite another thing, even the Original Meaning of the Word; that I am much surpris'd this Gentleman cou'd miss it. When the Apostle tells us, 1 Cor. 6, 20, ἡγορευετε τιμης, ye are bought with a Price, and therefore

neither *Body* nor *Soul* are your own; this gives so just an Account of our being *Ἰσχοι* *Servants* or *Slaves* in the *Christian* Sense, that I leave it to Mr Dean's farther Consideration and Second Thoughts.

From these critical Errors I pass to the *Calumny* it self, with this single Observation; That, taking the World as it is, and always was, and ever will be, *Slaves* will be *Slaves*, and *Subjects* will be *Subjects*: *i. e.* The one will be *miserable* from their *State* and *Condition*, the Others not so: The one will be *nullius Juris*, have no *Rights* nor *Privileges*; the Others will have some *Rights*. To *Which* now of *these*, is the *Example* of *Christ's* *Sufferings* more peculiarly fit? The *Example* of *Christ's* *Sufferings* is more peculiarly fit for Men in a *suffering* and *miserable* *Condition*, than for Men not in such a *Condition*; and consequently more fit for *Slaves*, who by the *Circumstances* they are in, are in a *suffering* *State*, than for *Subjects*, who, considered as such, are not in in a *suffering* *State*. Nor is it an Answer to say, that sometimes *Subjects* are in a *miserable* *State*, and some *Slaves* are very *happy*. Be it so. In this Case the *Example* of *Christ's* *Sufferings* is more peculiarly fit for the *miserable* *Subject*, than for the *happy* *Slave*. But this is no *Objection* against the *Bishop's* *Assertion*, more than an *Exception* is to a *General* *Rule*: And if Mr *Dean* insists upon this as an Answer, I must tell him, 'tis what the *Logicians* call a *dicto secundum quid*, *ad dictum simpliciter*. But not to digress from my main Design:

The Proposition, as it lies in the *Bishop's* *Book*, is This: *The Example* of our *Lord* is much more peculiarly fit to be urged to *Slaves*, by whose *Condition* he is pleas'd frequently to describe his own low *Estate*; than to *Subjects*, whose *Condition* is never used to that purpose, and whom he is never said to personate in his lowest and most oppressed *Condition*.

Mr Dean of *Chichester* has cited this thus. *The Example of our Lord, is much more peculiarly fit to be urged to Slaves — than to Subjects.* Now to wipe of the Charge of *Calumny*, the Dean asserts that the Words, as cited, *make an entire Assertion*, are the *Bishop's own Words*, and *make the whole of his Assertion*; p. 5, 8, 9.

I reply, *First*: The Proposition, as it lies in Mr Dean's Book, is capable of *several Constructions*, and in some of those Constructions the Sense is Shocking: Whereas, as it is in the Bishop's Book, 'tis capable of no other meaning, but what is so far from making a *Christian's Ears tingle*, that 'tis strictly *true and just*. Herein lies the *Calumny*; and 'tis an egregious Instance of it. Nay, the very first appearing Sense that offers it self to the Reader, as the Dean has cited it, is a *gross one*; and the Dean was conscious of it, by his adding that 'twou'd make the *Ears of a Christian tingle*. Whereas no Man, that I have heard of, by reading it as it is in the Bishop's Book, has ever found this Effect.

2dly. Notwithstanding Mr Dean has declared that he has cited the *whole of the Bishop's Assertion*, this is notoriously a *mistake*. For, what he has omitted and supplied by those very significant *Blanks*, are the Circumstances which determine the meaning of the Words of the Assertion to a particular Sense, and which make the Proposition just. They *limit* That, which otherwise wou'd be *general*: And consequently the Proposition, as cited by the Dean, is a *General one*; as it lies in the Bishop, is a *particular one*. A *Sophism*, which I have had too frequent Occasion to mention.

But waving all further Controversy about this Calumny, I can't but call upon Mr Dean to make good the *Six Articles* here exhibited by him against his Lordship; because 'tis returning to the main Controversy.

The First is, That His Lordship not troubling himself to consider what regard ought to be paid to a regular Succession, and what not; calls it (*viz.* regular Succession,) in contempt, The Invention of Men, vain Words, Niceties, Trifles, Dreams, p. 55.

This is an egregious Calumny: His Lordship has not call'd a Regular Succession by the name of Trifles, Niceties, &c. but has bestowed those Words only upon a regular uninterrupted Succession, made absolutely necessary to the favour of God; without which the sincerest Christians shall not arrive at the Happiness of Heaven. See Answer to the Representation, Sect. 18.

The Second is: His Lordship, not concerning himself to shew the true Use of Excommunication in the Church of Christ, and thereby to shut out all false Claims, exhorts all Christians to act without any regard to the Outcries of human Terror, or the solemn Denunciations of any Men upon Earth; and represents human Benedictions, — Absolutions, — Denunciations, — Excommunications, as human Engines permitted to work for a time (like other Evils) by Providence.

This is again a Second Calumny. For his Lordship has concern'd himself to shew the true Use of Excommunication in the Church of Christ, and thereby to shut out all false Claims. Nay, he has done this, by particularly examining a false Notion of the Dean of Chichester himself. Which makes my Surprize the greater, that Dr Sherlock, of all Men, shou'd say this. See Answ. to Represent. Sect. 7.

The Third Charge is; His Lordship, not endeavouring to shew the just Limits of Church-Power, declares there is no Power in the Church: That no one of Christ's Subjects, more than another, hath Authority to judge, censure, or punish the Servants of another Master, in Matters relating purely to Conscience and Salvation. p. 86, 87.

This

This is a Charge, of the same Stamp with the former. For his Lordship has endeavour'd to shew the just Limits of Church-Power, and has at large examin'd this Objection, in his Answer to the Representation, *Sect. 6, 8, 9.*

The Fourth is; *His Lordship, not considering that many Christians cannot read, that more of them cannot read the Scriptures without an Interpreter; affirms, with respect to all Christians equally, That the Scriptures in necessary Points need no Interpreter; p. 57.*

This is as meer a Cavil, as ever was invented. However, the Bishop has actually consider'd it in his Answer, &c. *Sect. 20, 21.*

The Fifth Charge is; *His Lordship, not endeavouring to state the just Limits of the Civil Authority in this matter (i. e. in Matters of Religion,) affirms that there is no such Authority: and that, if any Men upon Earth have a right to add to the Sanctions of Christ's Laws,—they are so far Kings in his stead, and reign in their own Kingdom and not in his; i. e. as he explains himself in his Sermon, They so far take Christ's Kingdom out of His hands and place it in their own.*

This Charge, too has been consider'd by his Lordship; Who has endeavour'd to state the just Limits of the Civil Authority in Matters of Religion; and has consider'd the first of these Passages cited from him, in his *Ans. &c. c. 2. Sect. 2. 6, 7, &c.* And tho' Mr Dean is pleas'd, in a Note upon this Charge, to say, that the Bishop has not thought fit to take any Notice of the Latter Sentence from the Sermon, tho' he had once objected it; I hope upon *Second Thoughts*, he will not think it required a particular Respect to be paid it as a distinct Objection, since it means no more than the Former Sentence does. 'Tis literally true, that those who make any Declarations of their own, to concern and affect the State of Christ's Subjects, with

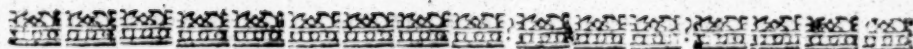
with regard to the Favour of God, they so far take the Kingdom of Christ out of His hands, and place it in their own. They make their own Decisions to be the Will of God, and what must necessarily determine the final Dooms of Men; and consequently make themselves Kings in that Kingdom, which was erected only for Spiritual Ends by Christ himself.

The Last Charge is; that *his Lordship, rather than allow temporal Encouragements, when applied in the best Manner, to be of any Service to true Religion; frames a New definition of Religion on purpose to throw out temporal Encouragements; and affirms, That the Belief of another World is what alone renders our best Actions Religion; from whence they flow; and from whence when they do not flow, they cease to be Religious.* p. 58.

I shall only say, that rather than his Lordship shall go off not *abused*, his Words shall be so cited as to make them *Nonsense*. After the Word *Religion*, in this Citation, there are omitted *only* these Words, which make the *Sense* perfectly good; "*as it is the Principle within Us, from which, &c.*" And now, neither is this Definition of Religion a *New Definition*; Nor was it framed to throw out temporal Encouragements; Nor is his Lordship against temporal Encouragements when applied in the *Best* manner, but only when applied in the *Worst*. See c. 2. Sect. 6, 8, 11.

And now I have gone over these Three Tracts of this learned Gentleman, I must own that *he has the Liberty to write as he thinks fit.* A Liberty that He has often claim'd in this Controversy; but which, I beg of him, may not be turn'd into *Licentiousness*. For my own Part, I think this Controversy of such Moment to the World, that *I rejoiced* when it began, as hoping to see at length the *Truth* in this important Matter, debated, examined thoroughly, and settled.

tled. I think it the *common Cause* of *All Mankind*;
 I think it the *particular Cause* of the *Reformation*, and
 of *that Church* to which I think it an Honour to my
 self to belong. But as the Controversy is of such in-
 finite Moment, it has had more than its share of
 Mixtures and Artful Windings; and has been so clear-
 ly deserted by some Gentlemen, by turning it to per-
 sonal Reflexions and Calumnies, that I cou'd not but
 take some Notice of it. The Spirit of Calumny and
 Detraction ought no more to be permitted to reign,
 than the Spirit of Persecution. And if there be such
 as can allow themselves the Liberty of abusing and
 misrepresenting no less a Person than a Bishop, I
 perswade my self I need no Apology for vindicating
 one whom I think an Honour to the Seat he is
 plac'd in.



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